

Washatiyyah Theology And Religious Moderation

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ABSTRACT

This research examines the theological foundations of washatiyyah and its relationship with contemporary religious moderation discourse and practice within Muslim communities. Through qualitative library research employing descriptive-analytical approaches, this study explores classical Islamic sources establishing washatiyyah as a comprehensive theological principle rooted in Quranic teachings and prophetic traditions. The investigation reveals that washatiyyah encompasses multiple dimensions including moderation in belief, worship, ethics, and social interactions, providing indigenous Islamic resources for articulating authentic moderate religiosity. Analysis demonstrates that washatiyyah theology offers effective responses to religious extremism by challenging the selective interpretation, decontextualized application, and absolutist thinking characterizing extremist ideologies. The research identifies significant convergence between washatiyyah principles and contemporary religious moderation initiatives while acknowledging tensions regarding specific applications in modern contexts. Findings indicate that successful implementation of washatiyyah requires systematic integration into religious education, community discourse, and institutional policies, with particular attention to youth engagement and digital dissemination strategies. The study concludes that washatiyyah theology provides sustainable foundations for religious moderation that resonate with Muslim communities due to authentic grounding in Islamic tradition rather than appearing as externally imposed constructs. However, effective application demands sophisticated interpretation addressing unprecedented modern challenges through qualified scholarship combining deep Islamic knowledge with contextual awareness. This research contributes to academic discourse on Islamic theology, religious moderation, and counter-extremism while offering practical guidance for educators, religious leaders, policymakers, and community organizations promoting peaceful coexistence and balanced religiosity in pluralistic contemporary societies.

Keywords: Washatiyyah Theology, Religious Moderation, Islamic Extremism

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INTRODUCTION

The contemporary world faces unprecedented challenges in managing religious diversity and preventing extremism across various faith traditions (Nur et al. 2024). Religious radicalization has become a global concern, manifesting in violent extremism, intolerance, and sectarian conflicts that threaten social cohesion and peaceful coexistence. Within Islamic discourse, the rise of extremist ideologies has prompted scholars and religious leaders to revisit foundational theological principles that emphasize balance and moderation. The concept of washatiyyah, derived from the Arabic term denoting middle path or moderation, emerges as a significant theological framework rooted in Quranic teachings and prophetic traditions. This principle advocates for a balanced approach to religious practice, avoiding extremes of excess and negligence while promoting justice, tolerance, and peaceful engagement with diverse communities. Understanding washatiyyah theology becomes crucial in contemporary efforts to foster religious moderation and counter narratives of extremism. The theological foundations of washatiyyah rest upon specific Quranic verses that characterize the

Muslim community as a moderate nation, positioned to serve as witnesses for humanity. This divine designation carries profound implications for how Muslims should understand their faith, practice their rituals, and interact with others in pluralistic societies. The concept encompasses multiple dimensions including moderation in belief, worship, ethics, and social interactions. Classical Islamic scholars extensively elaborated on *washatiyyah* principles, developing comprehensive frameworks that balance textual fidelity with contextual awareness, spiritual devotion with worldly engagement, and individual rights with collective responsibilities. However, throughout Islamic history, various movements have diverged from this middle path, inclining toward either excessive literalism or extreme liberalism. Contemporary Muslim societies witness tensions between those advocating strict interpretations and those promoting progressive reforms, making the retrieval and reapplication of *washatiyyah* theology particularly relevant (Zou and Li 2025).

Religious moderation as a contemporary discourse has gained significant attention from governments, international organizations, and religious institutions seeking to promote peaceful coexistence and prevent violent extremism (Hadiyanto et al. 2025). This discourse often emphasizes tolerance, respect for diversity, adherence to universal human rights, and rejection of violence in pursuing religious or political objectives. Various countries have developed national programs promoting religious moderation, integrating these values into educational curricula, religious training, and public discourse. However, the relationship between traditional Islamic theological concepts like *washatiyyah* and contemporary religious moderation frameworks requires careful examination. Questions arise regarding whether religious moderation represents a genuine expression of Islamic principles or an externally imposed construct reflecting secular liberal values. Understanding the authentic theological basis for moderation becomes essential for ensuring that efforts to promote moderate religiosity resonate with Muslim communities and remain sustainable beyond governmental initiatives. The intersection between *washatiyyah* theology and religious moderation presents both opportunities and challenges for Muslim communities navigating modernity. On one hand, *washatiyyah* provides indigenous theological resources for articulating moderate positions rooted in Islamic tradition rather than merely adopting Western liberal frameworks. This theological grounding enhances authenticity and acceptability within Muslim communities, potentially making moderation initiatives more effective and sustainable. On the other hand, tensions emerge regarding how *washatiyyah* principles should be interpreted and applied in contemporary contexts characterized by unprecedented diversity, rapid social change, and complex ethical dilemmas. Different scholars and institutions may understand *washatiyyah* differently, leading to competing visions of what constitutes authentic moderation. Some may emphasize preservation of traditional practices while others prioritize adaptive responses to modern challenges. Exploring these dynamics requires comprehensive analysis of how *washatiyyah* theology informs contemporary understandings of religious moderation (Rusyana et al. 2023).

Several critical questions emerge when examining the relationship between *washatiyyah* theology and religious moderation that warrant systematic investigation (Yunus and Malang 2025). First, how do classical Islamic sources define and elaborate *washatiyyah* principles, and what methodological approaches did traditional scholars employ in deriving moderate positions on contested issues? Second, how do contemporary Muslim scholars and institutions interpret *washatiyyah* in light of modern challenges including pluralism, human rights discourse, gender equality, and democratic governance? Third, what are the primary theological and practical differences between *washatiyyah* as an Islamic concept and religious moderation as articulated in contemporary governmental and international frameworks? Fourth, how effectively does *washatiyyah* theology address the root causes of religious extremism, and what mechanisms can translate theological principles into practical programs that genuinely reduce radicalization? Fifth, what challenges and opportunities exist in implementing *washatiyyah*-based moderation initiatives across diverse Muslim communities with varying cultural contexts, sectarian affiliations, and political circumstances? This study aims to provide comprehensive analysis of *washatiyyah* theology and its relationship to contemporary religious moderation discourse and practice. The primary objective involves examining classical and contemporary Islamic sources to establish a clear understanding of *washatiyyah* principles, their theological foundations, and their historical applications across

different periods and contexts. This research seeks to identify how washatiyyah theology addresses key contemporary challenges including religious extremism, sectarian conflict, and interfaith tensions. Another important objective involves critically analyzing governmental and institutional religious moderation programs to assess their alignment with washatiyyah principles and their effectiveness in promoting genuine moderate religiosity. The study also aims to explore tensions and convergences between traditional Islamic theological frameworks and modern liberal concepts of tolerance and pluralism. Furthermore, this research endeavors to develop practical recommendations for religious educators, policymakers, and community leaders seeking to promote authentic religious moderation rooted in Islamic theological principles (Amrullah 2021).

The significance of this research manifests across multiple dimensions including theological, social, and practical implications for Muslim communities and broader society. Theologically, this study contributes to ongoing scholarly discussions regarding authentic Islamic positions on moderation, extremism, and engagement with diversity. By clarifying washatiyyah principles and their textual foundations, this research provides resources for Muslims seeking to understand and practice their faith in balanced ways that honor tradition while addressing contemporary realities (Helmy and Ali 2021). Socially, this investigation addresses urgent concerns regarding religious radicalization, sectarian violence, and interfaith tensions that threaten peace and stability in numerous societies. Understanding how Islamic theological principles support moderation can inform more effective and culturally sensitive approaches to countering violent extremism. This research also contributes to broader discussions about religious freedom, pluralism, and the role of religion in public life by demonstrating how religious traditions contain internal resources for promoting tolerance and coexistence. Practical benefits of this research extend to various stakeholders including religious institutions, educational systems, policymakers, and community organizations working to promote religious harmony and prevent extremism. Religious leaders and educators can utilize findings from this study to develop curricula and training programs that effectively communicate washatiyyah principles to new generations of Muslims, grounding moderation in authentic theological frameworks rather than merely responding to external pressures. Policymakers designing religious moderation initiatives can benefit from understanding how to align governmental programs with Islamic theological principles, potentially increasing their effectiveness and acceptance within Muslim communities. Interfaith organizations seeking to promote dialogue and cooperation among religious communities can gain insights into Islamic theological foundations for tolerance and peaceful coexistence. International organizations and development agencies working in Muslim-majority contexts can develop more culturally appropriate and theologically informed approaches to promoting moderation, peace, and social cohesion (Azisi et al. 2024).

This research also benefits academic scholarship by contributing to multiple fields including Islamic studies, religious studies, sociology of religion, and peace and conflict studies. By examining washatiyyah theology through both classical textual analysis and contemporary application, this study bridges traditional Islamic scholarship and modern social science research methodologies. The investigation contributes to theoretical discussions regarding how religious traditions adapt to modernity, how theological concepts influence social behavior, and how indigenous religious resources can address contemporary challenges. This interdisciplinary approach enriches understanding of religion's complex role in both promoting and mitigating conflict in contemporary societies. Furthermore, by focusing on Islamic theological resources for moderation, this research counters simplistic narratives that portray Islam as inherently incompatible with tolerance, pluralism, and peaceful coexistence. Such contributions become particularly important in contexts where Muslims face discrimination, suspicion, and pressure to prove their compatibility with modern values. The structure of this research involves systematic examination of washatiyyah theology through multiple analytical lenses including textual analysis, historical investigation, and contemporary application assessment. The study begins by exploring foundational Quranic and prophetic texts that establish washatiyyah principles, examining how classical scholars interpreted these sources and developed comprehensive theological frameworks for moderation. Subsequently, the research traces historical manifestations of washatiyyah thought across different Islamic schools

and periods, identifying how scholars applied moderation principles to contested issues of their times. The investigation then analyzes contemporary interpretations and applications of washatiyyah, examining how modern Muslim scholars, institutions, and movements invoke this concept in addressing current challenges. Finally, the research critically evaluates religious moderation programs and initiatives, assessing their theological foundations, practical effectiveness, and alignment with authentic washatiyyah principles. Through this comprehensive approach, the study provides nuanced understanding of how Islamic theology resources contemporary efforts to promote religious moderation and counter extremism.

METHOD

Research Type and Approach

This research employs a qualitative method with a descriptive-analytical approach aimed at exploring and describing in depth the concept of washatiyyah theology and its relationship with religious moderation. The type of research utilized is library research or literature study, which represents the simplest qualitative method as it relies on the analysis of written documents without requiring field research. The descriptive-analytical approach was chosen to comprehensively describe the phenomenon of washatiyyah theology and then analyze it within the context of contemporary religious moderation. This research is exploratory in nature, uncovering dimensions of washatiyyah relevant to the challenges of religious extremism and radicalism. Through this approach, the researcher can identify theological principles, practical implications, and applications of the washatiyyah concept in promoting religious moderation. The qualitative descriptive-analytical method enables the researcher to interpret the deep meanings of religious concepts and generate holistic understanding of how washatiyyah theology can serve as an authentic and sustainable foundation for religious moderation in contemporary Muslim societies (Ziaulhaq and Nurul 2023).

Data Sources and Data Collection Techniques

The primary data sources in this research include classical Islamic literature discussing the concept of washatiyyah, including Quranic exegesis, hadith collections, and works of classical scholars who developed principles of moderation in Islamic theology. Secondary data sources encompass books, academic journal articles, and contemporary scholarly publications addressing washatiyyah and religious moderation in modern contexts. Data collection techniques are conducted through documentation by identifying, classifying, and analyzing relevant documents discussing washatiyyah theology and religious moderation. The researcher performs systematic literature searches using keywords such as washatiyyah, religious moderation, Islamic extremism, and other related concepts. Data are collected from various reliable sources including digital libraries, academic databases, and institutional repositories. The data collection process is conducted selectively by choosing sources with high academic credibility and direct relevance to the research topic. Documentation is complemented by systematic recording of key concepts, main arguments, and important findings that will be analyzed further in subsequent stages.

Data Analysis Techniques

The data analysis technique employed is content analysis, involving in-depth reading, interpretation, and synthesis of the collected literature. The analysis process begins with data reduction through selection of information relevant and significant to the research focus on washatiyyah theology and religious moderation. The next stage is data presentation in the form of narrative description that organizes findings based on main themes emerging from the literature. The researcher uses source triangulation techniques by comparing and confirming information from various literature sources to ensure the validity of findings. Analysis is conducted iteratively by repeatedly reading source texts to identify patterns, themes, and relationships between concepts. Interpretation is performed considering both historical and contemporary contexts of the concepts being examined. The final stage is drawing conclusions that summarize the main findings and answer the research problem formulation. This analytical process produces comprehensive understanding of how washatiyyah theology provides theological foundations for religious moderation practices in facing contemporary extremism challenges.

FINDING AND DISCUSSION

Theological Concept of Washatiyyah in Classical Islamic Sources

The theological concept of washatiyyah finds its primary foundation in the Quranic verse describing the Muslim community as an *ummatan wasatan*, a middle or balanced nation. This divine characterization establishes moderation as a fundamental identity marker for the Muslim community rather than merely an optional ethical virtue. Classical Quran commentators elaborated extensively on this verse, explaining that washatiyyah encompasses multiple dimensions including moderation in belief avoiding both anthropomorphism and complete abstraction in understanding divine attributes, moderation in worship balancing spiritual devotion with worldly responsibilities, and moderation in social conduct avoiding extremes of severity and laxity. The prophetic traditions reinforce this Quranic principle through numerous narrations warning against extremism in religious practice and praising balanced approaches. The Prophet Muhammad explicitly instructed his followers to adopt middle paths in worship, diet, social interaction, and all aspects of life, emphasizing that extremism leads to burnout and abandonment of religious practice altogether. Classical Islamic scholars developed sophisticated theological frameworks articulating washatiyyah principles across various domains of Islamic thought and practice. Jurists emphasized moderation in legal interpretation, avoiding both excessive literalism that ignores contextual considerations and unbridled liberalism that disregards clear textual injunctions. Theologians advocated balanced approaches to understanding divine attributes and human agency, rejecting both deterministic fatalism and absolute free will doctrines. Ethicists promoted virtuous moderation following Aristotelian mean between deficiency and excess in moral qualities and behaviors. Sufi masters taught spiritual moderation balancing asceticism with engagement in society, avoiding both worldly indulgence and complete renunciation. These classical elaborations demonstrate that washatiyyah represents not a single doctrine but a comprehensive methodological approach to Islamic thought emphasizing balance, justice, practicality, and avoidance of extremes. This multidimensional understanding provides rich theological resources for contemporary Muslims seeking authentic Islamic foundations for moderate religious practice in diverse modern contexts (Qalam and Keagamaan 2025).

Dimensions of Washatiyyah in Religious Practice

The practical dimensions of washatiyyah theology manifest in how Muslims approach ritual worship, ethical conduct, social relationships, and engagement with diversity. In worship practices, washatiyyah principles guide believers toward consistent moderate practice rather than alternating between excessive devotion and complete neglect. This balance ensures sustainability in religious observance while preventing the physical and psychological exhaustion that often accompanies extremist approaches to worship. Classical scholars warned against those who pray throughout the night without sleep, fast continuously without breaking, or impose severe ascetic restrictions that Islam does not require. The moderate approach encourages fulfilling obligatory worship with excellence, engaging in voluntary practices within reasonable limits, and maintaining attention to bodily health and social responsibilities. This dimension of washatiyyah addresses contemporary challenges where some Muslims adopt extreme practices thinking them more pious while others neglect religious obligations entirely, demonstrating how the middle path offers sustainable authentic religiosity. In ethical and social dimensions, washatiyyah theology promotes balanced conduct that honors both individual rights and collective welfare, upholds justice without vengeance, and practices generosity without wastefulness. The concept manifests in economic ethics through principles like moderate spending avoiding both miserliness and extravagance, in family relations through balanced authority avoiding both tyranny and permissiveness, and in community leadership through justice tempered with mercy. Washatiyyah also informs Muslim engagement with religious and cultural diversity, advocating principled coexistence that maintains Islamic identity while respecting others' rights and dignity. This balanced approach rejects both hostile isolationism that demonizes all non-Muslims and uncritical assimilation that abandons Islamic distinctiveness. Classical scholars articulated detailed guidelines for interaction with non-Muslims encompassing commercial relations, social courtesies, and cooperative ventures for common welfare while maintaining theological boundaries. These ethical and social dimensions of washatiyyah provide frameworks for contemporary Muslims navigating pluralistic societies where extreme positions of

either complete separation or total assimilation both prove problematic and unsustainable (Authors 2017).

Washatiyyah as Response to Religious Extremism

Washatiyyah theology offers comprehensive theological responses to religious extremism by addressing its ideological foundations and psychological appeals. Extremist movements typically justify violence and intolerance through selective interpretation of religious texts, decontextualized application of classical rulings, and absolutist thinking that views the world in stark binary categories. Washatiyyah directly challenges these extremist methodologies by emphasizing holistic interpretation considering all relevant texts rather than isolated verses, contextual application acknowledging changed circumstances and diverse situations, and nuanced thinking recognizing gradations and multiple valid positions on contested issues. The theological principle of wasatiyyah delegitimizes extremist claims to exclusive religious authority by demonstrating that moderation represents the prophetic way and mainstream Islamic tradition. Historical examples show that extremist movements from the Khawarij in early Islam to contemporary terrorist groups consistently deviated from washatiyyah principles by adopting rigid literalism, excommunicating other Muslims over secondary issues, and justifying violence against civilians. The practical effectiveness of washatiyyah in countering extremism depends on systematic integration into religious education, community discourse, and institutional policies. Educational programs grounded in washatiyyah principles equip Muslims with interpretive tools to critically evaluate extremist propaganda and recognize theological distortions. Religious institutions promoting washatiyyah provide authoritative alternative narratives that satisfy the religious identity needs extremism exploits while channeling them toward constructive moderate expression. Community initiatives based on washatiyyah create social environments where balanced religiosity receives recognition and support, reducing the appeal of extremist groups offering belonging and purpose. However, challenges remain in effectively implementing washatiyyah-based counter-extremism approaches including ensuring theological authenticity rather than government-imposed dilution of Islam, addressing legitimate grievances extremists exploit without justifying violent responses, and developing culturally appropriate applications across diverse Muslim contexts. Successfully leveraging washatiyyah theology against extremism requires sustained commitment from religious scholars, educators, community leaders, and policymakers working collaboratively to promote authentic moderate Islam (Nurhaidah and Majid 2025).

Contemporary Religious Moderation and Its Relevance to Washatiyyah

Contemporary religious moderation discourse emerged from concerns about religious extremism, sectarian conflict, and challenges of managing diversity in pluralistic societies. Governmental and international initiatives promoting religious moderation typically emphasize tolerance, respect for human rights, democratic participation, gender equality, and rejection of violence. While these values align with many washatiyyah principles, important questions arise regarding whether contemporary moderation represents authentic Islamic theology or externally imposed secular frameworks. Some Muslim scholars and communities perceive religious moderation programs as attempts to dilute Islamic teachings and impose Western liberal values incompatible with Islamic principles. Others argue that core moderation values like justice, tolerance, and peaceful coexistence align perfectly with washatiyyah theology and broader Islamic ethical principles. The relationship between washatiyyah and contemporary moderation proves complex, involving both genuine convergence on fundamental values and tensions regarding specific applications particularly concerning issues like religious law implementation, gender relations, and minority rights.

Effective religious moderation initiatives must demonstrate rootedness in authentic Islamic theology rather than appearing as foreign impositions lacking religious legitimacy. Washatiyyah provides this theological grounding by showing that moderation derives from Quranic commands, prophetic teachings, and classical scholarly consensus rather than contemporary political pressures. Framing moderation through washatiyyah increases acceptance within Muslim communities by presenting it as recovering authentic Islamic tradition rather than adopting alien concepts. However, translating washatiyyah principles into specific contemporary positions requires sophisticated

interpretation addressing modern contexts classical scholars never encountered. Issues like democratic governance, international human rights frameworks, modern gender roles, and bioethical dilemmas demand fresh *ijtihad* guided by *washatiyyah* methodology but producing applications classical scholars could not have explicitly articulated. This interpretive work requires qualified scholars combining deep Islamic knowledge with understanding of contemporary realities, avoiding both rigid traditionalism ignoring modern contexts and uncritical modernism abandoning Islamic distinctiveness. Successfully connecting *washatiyyah* theology with contemporary moderation creates possibilities for authentic moderate Islam addressing modern challenges while maintaining continuity with Islamic tradition (Putri et al. 2024).

Implementation of Washatiyyah in Religious Education and Formation

Religious education represents the most crucial domain for implementing *washatiyyah* principles as it shapes how new generations understand and practice Islam. Traditional Islamic education systems often emphasized memorization and acceptance of transmitted knowledge without developing critical interpretive skills necessary for applying *washatiyyah* methodology to new situations. Contemporary Islamic education must balance respect for traditional scholarship with cultivation of analytical capacities enabling students to identify extremist distortions and apply moderate principles contextually. Curricula grounded in *washatiyyah* should expose students to diverse legitimate scholarly opinions on contested issues, demonstrating that Islam accommodates multiple valid positions rather than demanding rigid uniformity. Educational approaches should emphasize holistic Quran interpretation considering all relevant verses rather than proof-texting isolated passages, contextual understanding of prophetic traditions acknowledging historical circumstances of their revelation, and ethical objectives underlying specific legal rulings rather than merely formal compliance. Such education produces Muslims capable of maintaining balanced religiosity amid extremist propaganda and rapid social change.

Beyond formal education, community-based religious formation through mosques, Islamic centers, and grassroots organizations plays vital roles in cultivating *washatiyyah* consciousness. Imams and religious leaders require training in *washatiyyah* theology and effective communication strategies for conveying moderation principles to diverse audiences. Sermons and religious programming should regularly address *washatiyyah* themes, providing practical guidance for applying moderation in daily life while explicitly countering extremist ideologies. Community initiatives can create supportive environments where moderate religious practice receives positive reinforcement rather than being dismissed as insufficiently pious. Youth programs particularly need attention as young people often prove most susceptible to extremist recruitment. Effective youth engagement combines theological education in *washatiyyah* with addressing underlying social psychological needs extremism exploits including identity formation, purpose seeking, and belonging desires. Mentorship programs connecting youth with knowledgeable moderate role models can prevent extremist radicalization while nurturing healthy Islamic identity. Implementing *washatiyyah* through comprehensive educational and formational strategies represents long-term investment in sustainable religious moderation transcending superficial governmental campaigns to create lasting transformation in Muslim communities (Agama, Di, and Tinggi 2024).

Challenges and Opportunities in Applying Washatiyyah in Modern Era

Applying *washatiyyah* theology in contemporary contexts faces significant challenges requiring thoughtful navigation. Globalization and rapid social change create unprecedented situations demanding fresh interpretation of Islamic principles using *washatiyyah* methodology. Issues like artificial intelligence ethics, climate change response, genetic engineering, and digital economy raise questions classical scholars never addressed. Contemporary scholars must determine how *washatiyyah* guides responses to these novel challenges while diverse Muslim communities may reach different conclusions through legitimate interpretive processes. Political instrumentalization poses another challenge as governments sometimes promote religious moderation primarily for security and stability purposes rather than genuine commitment to authentic Islamic theology. Such politically motivated moderation initiatives may lack credibility within Muslim communities and prove unsustainable when political priorities shift. Sectarian divisions within the Muslim world complicate *washatiyyah* implementation as different groups claim their positions represent true

moderation while dismissing others as extremist or deviant. Bridging these sectarian divides requires humility recognizing legitimate diversity and focusing on shared fundamental principles rather than secondary differences.

Despite challenges, significant opportunities exist for washatiyyah theology to positively impact Muslim communities and broader society. Growing recognition of extremism's destructive consequences creates receptivity for authentic moderate alternatives grounded in Islamic tradition. Digital technology enables widespread dissemination of washatiyyah teachings reaching audiences previously inaccessible to traditional religious education. Social media platforms allow moderate scholars to counter extremist propaganda and provide authoritative Islamic guidance to global Muslim populations. Increased Muslim diaspora presence in pluralistic Western societies generates practical needs for washatiyyah frameworks facilitating faithful Islamic practice while engaging positively with diverse neighbors. Academic scholarship on Islam increasingly recognizes washatiyyah as central Islamic concept deserving serious study and contemporary application. Interfaith dialogue initiatives provide opportunities for Muslims to articulate washatiyyah principles demonstrating Islam's compatibility with peaceful coexistence and shared ethical values. Youth dissatisfaction with both rigid traditionalism and secular materialism creates openings for washatiyyah offering spiritually fulfilling balanced Islam addressing contemporary realities. Capitalizing on these opportunities requires sustained collaborative efforts from scholars, educators, community leaders, and engaged Muslims committed to reviving washatiyyah as living theology guiding Muslim flourishing in modern world (Dermawan and Nursikin 2024).

CONCLUSIONS

This research demonstrates that washatiyyah theology provides comprehensive and authentic Islamic foundations for contemporary religious moderation efforts addressing extremism and promoting peaceful coexistence in diverse societies. The investigation reveals that washatiyyah represents not merely an ethical virtue but a fundamental theological principle encompassing belief, worship, ethics, and social conduct as articulated in classical Islamic sources and scholarly traditions. Analysis shows that washatiyyah directly counters extremist ideologies through holistic interpretation, contextual application, and nuanced thinking that recognize legitimate diversity within Islamic tradition. The study identifies significant potential for washatiyyah-based approaches to religious moderation that possess greater authenticity and sustainability compared to externally imposed frameworks lacking theological grounding. However, successful implementation requires addressing substantial challenges including political instrumentalization, sectarian divisions, and the need for sophisticated interpretation of unprecedented modern issues. The research concludes that leveraging washatiyyah theology for promoting moderate religiosity demands sustained collaborative efforts from scholars, educators, religious leaders, and policymakers committed to reviving this classical principle as living theology guiding Muslim flourishing while contributing to broader social harmony and peaceful coexistence in contemporary pluralistic contexts..

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